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Metropolitan's Christmas message

Open your hearts to Christ-Child

Christ is born!
Glorify Him!

The birth of the eternal Son of God into time and the reality of our lives brought light and hope to those who were held captive in the darkness of sin. As the prophet Isaiah proclaims: "The people who walked in darkness have seen a great light; upon those who dwell in the land of gloom a light has shone. You have brought them abundant joy and great rejoicing...For the yoke that burdened them, the pole on their shoulders, and the rod of their taskmaster you have smashed," (IS. 9:1-3). Christ, the Light of the World, came on that first Christmas and as St. John the Apostle writes: "Any who did accept him he empowered to become children of God." (JN 1:12).

One thousand years ago our ancestors accepted the Light of Christ into their lives. Those in Ukraine who sat in the darkness of sin and idolatry accepted into their lives the Light of Christ. They gave their lives to Him who invited them: "Come to me, all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulders and learn from me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden light." (MT. 11:28-30). The Baptism of Ukraine during the rule of St. Volodymyr the Great marks the

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Deschenes probe will recommend OSI-type body

by Michael B. Bociurkiw

OTTAWA — The Deschenes Commission looking into the presence of Nazi war criminals in Canada will recommend the establishment of a permanent Nazi-hunting unit similar to one in the United States. It was learned here last week.

The recommendation will be one of several proposals included in the two-

For East European community reaction see story on page 3.

part report to be handed to the government this month by Quebec Superior Court Justice Jules Deschenes, the head of the one-man inquiry.

Other key recommendations will include negotiating extradition treaties with Israel and the Soviet Union, and

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Christmas card by Petro Choldny issued by the Ukrainian Academy of Arts and Sciences in the U.S.A.

Marchenko's wife Ratushynska to leave for Britain says dissident

by Bohdan Faryma

"fell in battle"

NEW YORK — "Anatoly Marchenko fell in the battle," stated Larisa Bogoraz, wife of the longtime political prisoner in her first formal statement after she and the couple's 13-year-old son, Pavel, buried what was described as the bruised and emaciated body of her husband on December 11 near the prison where he died, reported the Associated Press.

He waged this "war" for 20 years in prison cells "in order to secure freedom for others," said Ms. Bogoraz, who traveled some 600 miles from Moscow to Chistopol with her son and seven relatives and friends to try to bring her husband's remains back with her to the Soviet capital for burial.

The 48-year-old founding member of the Moscow Helsinki Monitoring Group was buried in a graveyard near Chistopol after a religious ceremony in a local Russian Orthodox church.

Upon her arrival at Chistopol, Ms. Bogoraz was told by prison authorities that Mr. Marchenko, who had been on a hunger strike since August 4 to protest Soviet human-rights violations, had died of heart failure. A Soviet Foreign Ministry spokesman, Boris Pyadyshv, told reporters that Mr. Marchenko had died of a brain hemorrhage after "a natural and long disease."

Ms. Bogoraz reportedly told a friend, however, that she saw bruises on his body.

"The coffin was opened before the burial and she said she could see that there were bruises on him," the friend said.

Ludmilla Thorne of Freedom House, a New York-based human-rights organization, said on December 16 that she learned Ms. Bogoraz had actually seen

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NEW YORK — Prominent Soviet poet Iryna Ratushynska, reported near death before her release from prison on October, said on December 14 that she has been given permission to leave the Soviet Union for medical treatment in Britain.

In a telephone interview with The Ukrainian Weekly from her home in the Ukrainian capital of Kiev, Ms. Ratushynska said she hoped to return to the Soviet Union to continue her struggle for human rights.

"We can and must defend human rights by keeping our Soviet citizenship," said the 32-year-old Ms. Ratushynska. "It will be very difficult to leave the country and very difficult to return. I don't know if they will let me."

She said Soviet authorities confirmed on December 13 that she and her husband, Ihor Herashchenko, had

received an exit visa and that they planned to leave for Britain in a few days.

"Until now it is only a verbal confirmation," said Ms. Ratushynska. "We do not yet have the documents and they [the Soviet authorities] promised us that we will receive them tomorrow."

She said that as soon as they receive the papers they will depart for Great Britain.

Ms. Ratushynska and her husband arrived in Moscow on December 16 to pick up visas from the British Embassy as well as airline tickets. They were expected to fly to London on a British Airways flight on Thursday evening, December 18.

Ms. Ratushynska will receive medical treatment in England for heart problems and bronchitis, which her husband recently described as serious. Afterwards, she said, she will "by all

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Iryna Ratushynska

A GLIMPSE OF SOVIET REALITY

Soviet religious persecution: obstacle to improved Vatican/Kremlin relations

by Bohdan Nahaylo
Second of two parts.

The 4-million-strong Ukrainian Catholic Church was officially "liquidated" by the Soviet authorities in 1946 with the help of the Moscow Patriarchate. This was accomplished at a stage-managed "synod" held that year in Lviv during which some of the terrorized remnants of its clergy were forced to proclaim their church's "voluntary reunion" with the Russian Orthodox Church.

Nevertheless, for 40 years the Ukrainian Uniate Church has managed to survive in the underground, and outside of the USSR this church has numerous congregations. The Vatican has never recognized the canonical validity of what transpired at the Synod of Lviv and under John Paul II has frequently spoken out in defense of the rights of the Ukrainian Uniates.

Significantly, one of Pope John Paul II's first acts after his accession to the throne of St. Peter, was to send a letter on March 19, 1979, to the exiled leader of the Ukrainian Catholic Church, Patriarch and Cardinal Josyf Slipyj. This document is still regularly criticized in Soviet publications and exemplifies the difficulties for Moscow of having the pope attend the millennial celebrations in 1988. Written in connection with the approaching Millennium of Christianity in Kievan Rus', the letter commended Ukrainian Catholics for having "endured sorrows and injustices for Christ, preferring fidelity toward the Cross until the last breath of life," and stressed that the Vatican, would continue to uphold the principle of religious freedom as enshrined in the Universal Declaration of Human Rights, and to consider it as fundamental to the development of "a genuine ecumenical spirit" in relations with the Orthodox Churches.

Apart from the implicit condemnation of the forcible dissolution and banning of the Ukrainian Catholic Church, John Paul II also referred in the letter to the forthcoming jubilee "of the introduction of Christianity into the region of Rus'" as "the millennium of Christianity in Ukraine," and he called upon the Ukrainian Catholic hierarchy to prepare for the celebrations in 1988.

His recognition of the "Ukrainian" aspect of the anniversary contrasts with the "Russian" coloring which the Moscow Patriarchate, and some Soviet authors have been giving the jubilee, depicting it as the millennium of the Russian Orthodox Church. In fact, the Moscow Patriarchate has arranged for the main millennial celebrations to be held in Moscow, and not in Kiev where the Christianization of Kievan Rus' began.

The Moscow Patriarchate has made it quite clear that it does not consider the issue of the Ukrainian Uniates to be even a subject for discussion with the Vatican. On December 22, 1980, the head of the Russian Orthodox Church, Patriarch Pimen, wrote to Pope John Paul II stating explicitly that any attempts by the Vatican to call into question the results of the Synod of Lviv would be contrary to the spirit of ecumenism and could negate all the progress made in improving relations between the Roman Catholic and the Russian Orthodox Churches.

Shortly after the pope received

Foreign Minister Gromyko in February 1985 and reportedly raised the question of the Ukrainian Catholics, Metropolitan Filaret, who heads the Moscow Patriarchate's Commission for Christian Unity and Relations With Other Churches, gave an authoritative statement to L'Unita in which, among other things, he conveyed the Moscow Patriarchate's disquiet about the Vatican's reassertion of its concern for the Ukrainian Catholic Church.

The current situation

Since then the Vatican has continued to speak out in defense of Baltic Catholics and Ukrainian Uniates. For example, the statement delivered at the opening of the Helsinki Review Conference in Vienna by the Holy See's representative, Archbishop Achille Silvestrini, contained strong criticism of those states "where believers are subjected to administrative obstacles and prohibitions because of their religious convictions."

The statement also made what was obviously an implicit reference to the case of the Ukrainian Catholic Church, for it pointed out that it is "no less possible to keep silent about a painful situation that has persisted for 40 years without respite: there are religious communities deprived of all legal existence."

For their part, the Kremlin and the Moscow Patriarchate have been signaling that as things stand at present the possibility of a papal visit to the USSR in 1988 is remote and depends on whether or not the Vatican will be prepared to tone down the themes which they find objectionable. After his recent meeting with the pope, Metropolitan Filaret declared that certain "political and technical difficulties" still have to be resolved, but that "everything is possible."

Moreover, within the Soviet Union, and especially in Ukraine, there are no indications at present that the official attitude towards the pope is changing. In fact, in September the journal for Ukrainian propagandists Pid Praporoem Leninizmu attacked Pope John Paul II as "a person with extreme anti-Communist views" who was "placed" on the papal throne "by the most reactionary forces of imperialism."

An even firmer indication of the problems which John Paul II represents for the Soviet authorities on the eve of the Millennium of the Christianization of Kievan Rus' was provided in the October issue of the Ukrainian Party organ Kommunist Ukrainy. The journal devoted a nine-page article to condemning the Vatican's alleged "political clericalism" and "clerical anti-Sovietism" under John Paul II, and castigated him for his approach to the Millennium of the Christianization of Kievan Rus'. Specifically, the Pope was accused of furthering the "political myth about the 'Ukrainocentrism' of Kievan Rus'," and challenging what has been the official line in Soviet historiography since the Stalin era "that Kievan Rus' was the cradle of the three brotherly peoples [Russians, Ukrainians and Byelorussians]."

The article claimed that the Vatican is seeking to exploit the jubilee in 1988 in order to: "revive religious feeling among the traditionally believing section of the

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Estonians fear new development will intensify Russification process

by Bohdan Faryma
Second of two parts

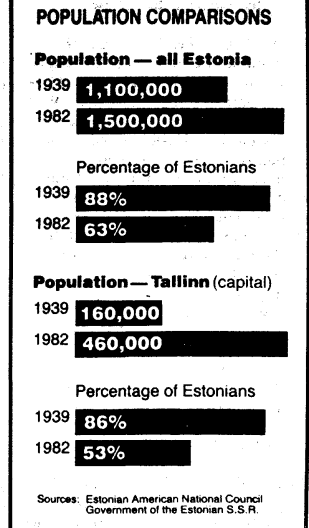
Plans to build a new harbor and mine offering prospects of increased trade and thousands of new jobs would be more than welcome in other parts of the world, but not in Estonia.

The Estonians fear that the plans to build an international oil harbor at Muuga and a phosphorus mine near Toole, once carried out, will decisively contribute to the Russification of their once independent country.

"The big harbors, mines and the excessive large manpower needed in the big industries play the most important role" in the process of "total assimilation of Estonia into Russia," a group of Estonian scholars said in a letter sent recently to colleagues in the West.

"Russification," according to a study by the Joint Baltic American National Committee (JBANC), a Baltic American umbrella organization, "can be considered a process within Sovietization, the production of a new culture using the Russian culture as a foundation."

"Whereas Sovietization, the creation of the ideal 'Soviet' man, is the goal and encompasses all people within the Soviet Union, including Russians," continues the JBANC report, "Russification aims to create Russians out of

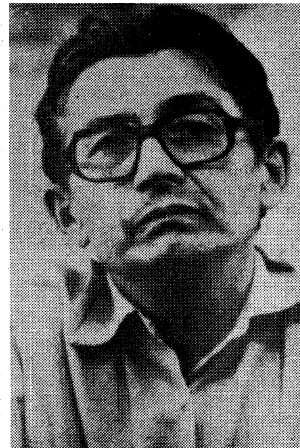


Courtesy of the New York City Tribune. non-Russians and therefore deals only with independent and unique cultures within the Soviet Union."

The scientists said that the first step towards the Russification of Estonia is (Continued on page 9)

Polish dissident to travel abroad

by Bohdan Faryma



Leszek Moczulski

NEW YORK — The leader of a major Polish opposition party, Leszek Moczulski, said in Warsaw last weekend that a ban had been lifted on his travel abroad for medical treatment, according to various reports.

Mr. Moczulski said the Polish interior minister had ordered officials to issue him a passport — previously withheld despite his repeated appeals to go to Britain for heart surgery, the Reuters news agency reported on December 5.

Polish opposition sources in New York said the Interior Ministry's move came after two Western politicians intervened personally on behalf of the dissident party leader.

Mr. Moczulski, founder of the conservative Christian Confederacy for an Independent Poland (KPN) party, told

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East European communities angered by war crimes inquiry report

by Michael Bociurkiw

OTTAWA — Leaders of East European communities in Canada are angry with the reported findings of the Deschenes Commission of Inquiry on War Criminals, particularly with a suggestion to set up a permanent war criminals investigative agency in Canada.

Canada doesn't need a "witch-hunting brigade" like the Americans have because it would only cause "anger and panic" in East European communities, said Andrew Witer, a Conservative member of Parliament who is of Ukrainian origin.

Mr. Witer, a member of an all-party ad-hoc group of some 30 MPs monitoring the work of the Deschenes Commission, was apparently echoing the feelings of many Canadians of East European origin that the inquiry's findings will trigger a witch hunt to find immigrants who collaborated with the Nazis during World War II.

Meanwhile, Jewish groups, most of which have called for the establishment of an OSI-type body, applauded the news that Judge Jules Deschenes has not ruled out such a unit in Canada. Mr. Witer, however, says the Royal Canadian Mounted Police is "capable" of investigating suspected war criminals in Canada, and that the job should be left entirely up to the Mounties.

Quebec Superior Court Justice Deschenes, the head of the one-man inquiry looking into the presence of war criminals in Canada, will advise the government in a report this month that it has the option of establishing a Nazi-hunting unit.

Judge Deschenes will advise the government of two other legal options for dealing with war criminals in Canada: negotiating extradition treaties with Israel and the Soviet Union, and amending the Criminal Code in order to allow war criminals to be tried in Canada according to Canadian rules of evidence.

Leaders of Jewish groups in Canada said in interviews they welcome the commission's plans to recommend a Nazi-hunting body. The Simon Wiesenthal Center, said Canadian representative Sol Littman, is "especially pleased" with reports that Judge Deschenes will

recommend the establishment of a unit similar to the U.S. Justice Department's Office of Special Investigations "Without such a unit, the report would have been form without substance. To deny the need for such a unit is to deny, in practical terms, the need to prosecute war criminals."

David Matas, lawyer for the League for Human Rights of B'nai B'rith, said he would welcome a Canadian version of the Office of Special Investigations, if for no other reason than that it "offers an opportunity for specialization of a lot of legal and historical detail that has to be mastered (in dealing with war criminals)." "I just don't see it as a problem," said Mr. Matas. "To be opposed to specialization would be advocating inefficiency."

Some U.S. leaders of East European communities have lobbied the U.S. government to modify the authority and functions of the Office of Special Investigations created in 1979 to handle actions against Nazi war crimes suspects. Critics say the unit relies heavily on unreliable Soviet-supplied evidence and testimony.

Nestor Olesnycky, a New Jersey attorney who has represented clients who have been charged by the OSI with making misrepresentations in their immigration documents, said the unwritten objective of the unit is to "ascribe collective guilt to members of Eastern European communities in the United States."

"The unit's staff members are aggressive and go for the jugular," Mr. Olesnycky said in a telephone interview from his office in Maplewood, N.J. "Often they don't wait for a judge to reach a judgement on somebody; rather they accept without question names and evidence prepared by the Simon Wiesenthal Center."

John Sopinka, the lawyer representing the Ukrainian Canadian Committee before the Deschenes Commission, said he sees no need for a special unit to ferret out war criminals in Canada. People are "suspicious" of a special investigative unit, Mr. Sopinka said, adding that an OSI-type body in Canada would "remove them (investigators) from observing the normal standards of justice."

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Soviets provide Trawniki ID card

JERSEY CITY, N.J. — The Soviets have provided Israeli authorities with the original Trawniki ID card purportedly issued to John Demjanjuk, according to a story in the Cleveland Plain Dealer.

The December 17 issue of the newspaper reported that the ID card was delivered through an unidentified intermediary to Nimrod Novick, political adviser to Foreign Minister Shimon Peres.

The newspaper cited a December 16 report by Israeli television as the source of its story, and Foreign Ministry officials were quoted as saying the document was crucial to the case. Israeli prosecutors had a copy of the ID card, but the Israeli courts demanded the original, the Cleveland Plain Dealer noted. No other details were given.

The Israeli Embassy's information officer in Washington told The Weekly, however, that he has no information on this latest development in the Demjanjuk case. Bob Zassler, cautioned that the Israeli broadcast media "tend to have a reputation of reporting things before they are fully confirmed." He

added that he did not know, however, if that was true in this case.

Meanwhile, on December 18, United Press International reported that American industrialist Armand Hammer had persuaded the USSR to send Israel a document proving that the scar Mr. Demjanjuk has on his back is identical to one "Ivan the Terrible," the notorious camp guard, had. UPI cited unidentified officials in Jerusalem as the source for the information.

The Trawniki ID card has for several reasons been declared a forgery by numerous sources. Two forensic experts who examined a photostatic copy of the card expressed serious doubts about its authenticity, and Patrick Buchanan, White House communications director, labelled the card a KGB forgery in his September 28 commentary in The Washington Post.

Many have questioned the trustworthiness of Soviet-supplied evidence and even in Israel questions have been raised about the propriety of accepting evidence from the Soviets, who routinely frame Soviet Jewish activists.

U.S. papers report improvement in Chernobyl - affected areas

KIEV — While life is not yet back to normal for those people dislodged by April's nuclear accident at the Chernobyl power plant, increasingly there are signs the situation in Kiev and surrounding areas is improving.

According to news reports in The Washington Post and The New York Times, the situation is improving near Kiev and Prypiat with evident signs of lower radiation levels, the construction of 800 new homes in the agricultural village of Borodianka and two nearby villages, the successful dike operation that Soviet authorities have stated prevented contamination of the Prypiat and Dnieper Rivers, construction of 8,000 free dwellings for the evacuees of the accident and the encasement of the damaged reactor in concrete.

According to TASS, the Soviet official news agency, a government study has shown that "the damaged reactor has ceased to be a source of radioactive contamination to the environment. Furthermore, the report, conducted by the Communist Party Central Committee and the Council of Ministers, stated that evacuees have been paid 800 million rubles in compensation.

Evacuees of the Borodianka region, most of whom now work on the collective farm "Druzhba" (Friendship), have been given free housing, costing more than 30,000 rubles (or \$36,000 U.S. dollars). Compensation for each family affected by the disaster was between 15,000 and 30,000 rubles, depending on the belongings lost in the accident, according to Pravda. Some 600 people, including 500 who worked at the plant before the explosion and fire on April 26, have been assigned to work at the plant. Employees reportedly work 15 days in a row with 15 days off and receive two to three times their normal salaries.

Yet, a recent trip to the area surrounding Chernobyl by Western

correspondents showed that the Soviets are still having difficulty confronting some aspects of the disaster. According to Anatoly Romanenko, the Ukrainian health minister, some individuals who were exposed to fallout have suffered psychological shock from the accident, resulting in disturbed dreams, "feelings of fear" and nervous tension. Older evacuees are impatient to return to their homes.

One middle-aged construction worker from the town of Chernobyl, told Washington Post correspondent Gary Lee, "If I am invited back, I would gladly return."

None of the 209 workers who went to the plant immediately after the explosion and remain hospitalized has suffered radiation illness, Mr. Romanenko told the correspondents. Said one evacuee, Ludmilla Zdanevich, from Prypiat, she and her friends all "feel fine." But she added that she goes for a blood test every 10 days or so, three times more often than the Ukrainian Health Ministry recommends.

"Some women are very emotional," Mr. Romanenko said, "and want more frequent check-ups, to be assured." Mr. Lee reported that residents living as far away as 80 miles from the site of the accident go in for occasional blood checks, according to one medical official. "The psychological trauma is not yet past," she explained.

Officials, for the first time since the accident, have begun to use water supplied from the Dnieper River, long Kiev's main water supply, said Nikolai Lavrykin, deputy director of the Kiev executive committee in an interview.

Early fears that the water supply was contaminated prompted authorities to supply water from artesian wells of the Dispa River. The move, however, does not discount the

(Continued on page 6)

Communique on Chernobyl disaster

During its meeting on October 18, 1986, the Presidium of the World Congress of Free Ukrainians confirmed the resolution of the Initiative Group of Experts to secure aid and medical treatment for all those exposed to the radioactive fallout from the Chernobyl accident. Official Soviet sources cite the figure of endangered at 17,000. Some Western sources predict 1 million Chernobyl victims. It is imperative to locate all those affected and to learn precisely what medical care and treatment are available to them. Our objectives are strictly humanitarian. We sincerely believe that with the support and the understanding of the Western world, and especially the Ukrainian community, we will succeed in realizing our objectives. Consequently, we appeal to all people of good will and request that:

1. All those already engaged in the field cooperate with us in an exchange of information.
2. Scientists and experts in various fields: health physicists, nuclear physicists, biochemists, statisticians, psychologists, journalists, economists, archivists, etc. join our group.
3. All those in possession of any relevant materials refer to our archives: articles, press clippings, scientific papers, private information and any news relating to the Chernobyl disaster; as well as the reactions and rescue measures of individual countries affected. It is essential to learn about the mood of the affected local population and their awareness of the long-term effects of radiation.
4. All those who have influence and connections with relevant organizations and institutions intercede with them and act as liaisons with us on behalf of the Chernobyl victims.
5. All possible financial assistance be forthcoming to our endangered brothers and sisters whose life depends on our generosity.

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THE
Ukrainian Weekly

CHRISTmas

No matter where we turn today we will no doubt be reminded that there are only four shopping days left until Christmas. We will be greeted by the smiling visage of a jolly, grandfatherly looking old man dressed in red and white — with or without his reindeer or elves in tow.

Mind you, we have nothing against the exchange of gifts, nor do we dislike a certain Santa Claus. It's not that the pastiche of customs that has evolved around Christmas is not charming. It's just that the secularization of one of the holiest days of Christians that happens to fall on December 25 leads us all to, at least once in a while, forget that it is the birth of the Son of God that we celebrate on Christmas.

As Christians we rejoice on this day that God the Almighty gave us his only begotten Son, and we are uplifted in the hope that this nativity signifies. For, it is this Son who came down to Earth and became man in order to save the souls of all mankind.

One of the ways in which we can express our gratitude for the gift of the Divine Son is to give, in turn, to those less fortunate than we. So, as we are hurrying from store to store, laden with packages of all shapes and sizes for our family and friends (of all shapes and sizes), let's remember, too, the various worthy charities that are deserving of our support, as well as the many institutions whose contributions we appreciate.

Let us practice the joy of giving and, thus, put the Christ back in Christmas.

Anatoly Marchenko: a eulogy

His only weapon was his unconquerable will. In the battle of wills with Soviet authorities, Anatoly Marchenko seemed doomed to lose. And indeed they succeeded in destroying him physically. Last week the West learned of the longtime political prisoner's death in a Chistopol prison hospital on December 8 from his wife, Larisa Bogoraz, who received a brief telegram from prison authorities the next day informing her of Mr. Marchenko's passing. The West later learned, again from his wife, that the dissident's body was bruised and emaciated to the point that it resembled the corpse of a wartime concentration camp victim, as described to Ms. Bogoraz by a worker in the prison morgue. Although his fast was self-imposed since he declared a hunger strike on August 4 in demand of, among other things, the release of all political prisoners in the USSR, which he vowed to continue through the end of the Vienna Helsinki review conference, Anatoly Marchenko's physical destruction and death were the result of years of beatings by guards, solitary confinement, lack of medical attention, and deprivation of food since his arrest in March 1981.

But what succeeded in killing Anatoly Marchenko failed to extinguish his spirit, the spirit that drove him to struggle through 20 years of post-Stalin prisons, labor camps and internal exile, which he chronicled so vividly in his well-known samizdat book, "My Testimony," and spurred him to join in the founding of the Moscow Helsinki Monitoring Group in May 1976. His death has, in a sense, immortalized his undying spirit, his love of mankind and his search for justice and truth. He was a simple man, a laborer with only eight years of formal education. Mr. Marchenko was born in January 1938 to illiterate parents in western Siberia. Certainly his modest background made him stand out among Soviet dissidents who are, for the most part, intellectuals, scientists, writers and generally well-educated people. Yet this worker committed himself to the principles and ideas of human rights, and contributed some of the most eloquent and vivid samizdat accounts ever published of conditions of post-Stalinist camps and prisons.

Although telegrams of sympathy sent from the West reportedly have not reached Mr. Marchenko's widow, several telegrams from other Soviet dissidents, including several serving sentences in internal exile, were received by Ms. Bogoraz, according to Nadia Svitlychna. Mykola Matusevych, a member of the Ukrainian Helsinki Group, sent a telegram, as did Moscow human-rights activist Tetiana Velikanova. Andrei Sakharov and Elena Bonner wrote to Ms. Bogoraz:

"Lara, dearest, we are astonished by the news of Tolya's death. With all our closest friends we mourn the death of our friend, of this immaculate, beautiful person. Today we are embarrassed by our naive hopes. Our souls are, in these tragic days, with you, Pavlyk, all our friends. Lyusia, Andrei."

These "naive hopes," held by his fellow Helsinki monitors, were somehow embodied by Mr. Marchenko, who even willfully deprived himself of food only to make his point.

Anatoly Marchenko did indeed die "in the battle," as stated Ms. Bogoraz in a statement she made to the Western press in Moscow on December 13, and we agree with her that "'Marchenko's case' is not closed." His iron will and fighting spirit will remain an inspiration to everyone who is willing to make sacrifices for the sake of others, for the sake of human rights.

Human Rights Day

Soviet authorities' actions are the true indicators of policy

Following is the full text of a statement issued on the occasion of Human Rights Day by Nadia Svitlychna of the External Representation of the Ukrainian Helsinki Group.

How is Human Rights Day commemorated in the Soviet Union? In the USSR, the government's and society's attitudes to all celebrations differ, often to the point of being diametrically opposed. For example, religious believers observe religious feasts, while the government does everything possible to obstruct this practice. Soviet propaganda extolls important Soviet dates, while the public scoffs at them.

December 10, however, is a singular occasion. It is marked in the Soviet Union at three levels, as it were. Until recently, the government has ignored this date; what is more, it ordered confiscated (and continues to do so still) the text of the Universal Declaration of Human Rights during searches. Soviet organs of repression have always done their utmost to prevent any attempt by the citizenry to draw attention to human-rights issues on this day.

The third category of celebrators is comprised of victims of human-rights violations — Soviet prisoners of conscience. This group has traditionally observed the December 10 date in prisons and concentration camps. And so today, too, our colleagues in Soviet prisons, though wasted by hunger and cold, are resorting to the only means of commemorating Human Rights Day available to them in their circumstances: they are foregoing their meager prison ration. Some, in addition to announcing a hunger strike, also go on a work strike, fully aware in advance of the high cost of their actions: incarceration in a punishment-isolation cell, an additional term of imprisonment, deprivation of parcels from home and so forth. In explaining the reasons for their actions, political prisoners put forward the demand that the injustices that led to their imprisonment be righted.

Thus Petro Ruban demands that his paralyzed son be allowed to go to the United States to receive treatment (it was for making this demand that he was sentenced to his most recent 13-year term).

Yuriy Badzio and Mykhailo Horyn demand equal rights for their enslaved Ukrainian nation.

Mustafa Dzhemilev demands that the Crimean Tatars be allowed to return to their homeland in the Crimea.

Yosyp Terelia demands that the Ukrainian Catholic Church, which has been driven into the catacombs, be permitted to exist.

Anatoly Koryagin demands humane treatment of prisoners and the abolition of psychiatric repressions.

Yosyf Zisels demands freedom of emigration from the Soviet Union.

Levko Lukianenko, Mykola Horbal,

Ivan Kandyba, Vitaliy Kalynychenko and other members of the Ukrainian Helsinki Group demand that the Soviet government comply with the obligations it voluntarily assumed in Helsinki.

Pavlo Kampov demands (if someone helps him to write a statement, because he has gone blind) to be transferred to a concentration camp in Ukraine so that he can at least die in his homeland.

The families of prisoners who have died in imprisonment demand that the bodies of their loved ones (Vasyl Stus and Yuriy Lytyvn) be returned to them.

And all demand that the rights proclaimed 38 years ago in the Universal Declaration of Human Rights be respected in the Soviet Union.

The present Soviet government has proclaimed a policy of democratization. But it is for the very same ideas that are now being pronounced from the highest tribunes that such persecuted Ukrainian human-rights activists as the poet Vasyl Stus, the journalist Valeriy Marchenko, the teacher Oleksa Tykhy, the political essayist Yuriy Lytyvn and the historian Mykhailo Melnyk met their untimely deaths.

Democratization has not even touched the places of imprisonment, places where all the faults of the Soviet state and political system reveal themselves in all their intensity. The release under pressure of world public opinion of a few well-known dissidents can hardly be taken as an indication that the system of repression has changed. No more than the widely advertised withdrawal of several Soviet regiments from Afghanistan has put an end to that war of conquest.

Despite all the changes, the gap between the opposite poles of the state and society has become wider under the present regime. Soviet propaganda has become even more perfidious because it cloaks a police regime with the mask of democracy. The current situation of political prisoners is described in a recent samizdat document about conditions in the VS-389/36 concentration camp in the Urals: "The political prisoners in this penal institution are threatened by physical destruction. Since the meeting between Gorbachev and Reagan, the regimen in this camp has become even more harsh and continues to grow harsher still. The political prisoners are subjected to terror. The punishment-isolation cell and the camp prison are never empty. Even the old and the invalids are held there. There is no medical care of any kind."

The best indicators of the sincerity of the Soviet government's intentions with respect to the democratization of Soviet society would be an end to the occupation of Afghanistan, the release of all Soviet political prisoners and the abolition of such penal institutions as special psychiatric hospital prisons and the death camp in the Urals.

Urgent appeal

Share a Christmas!

In the warmth of your home, while surrounded by family and friends — share your Christmas joy by having all write a card to: John Demjanjuk, c/o Ayalon Prison, Ramla, Israel.

May the celebration of the birth of our Savior, Jesus Christ, give you and your family peace and joy.

— Mrs. Vera Demjanjuk and family.

For the record: eyewitness testimony before Commission on Famine

Following are excerpts of testimony by eyewitnesses to the man-made famine of 1932-33 in Ukraine who appeared at the Chicago regional hearing of the U.S. Commission on the Ukraine Famine on November 7.

Halyna B., Palatine, Ill.

I was born in the vicinity of Chernihiv-Kulykivsky district, in the village of Muvaveika. When I was 8 years old, my father died of tuberculosis in the 28th year of his young life. My mother was left a widow with two small children. My sister was 6 years old. The farm was not large but someone was needed to work it. My sister and I went to school, and we tried to help mother after school, because we saw her despair. It is true that at first we did not go hungry, and we had something to wear, until 1929. This year was designated by the Moscow intruders as the beginning of the death and long years of suffering for the Ukrainian nation.

In 1929 the collectivization began. It began by the arrival of trained agitators from Russia; they organized meetings in homes and threatened people into joining the collectives. "If you don't you will lose everything." The same agitator that organized the collective farm was the school principal. His name was Nikolai Gustov. He would gather seven families living on one street into someone's home for a meeting. He called such a meeting at our house, and I was present at this meeting.

I remember his first words! "You will live much better on the collective than now, and particularly you a widow, pointing a finger at my mother. You won't work so hard, you will live without worries. It won't even be necessary to bake bread, because the machines do all the work for us." And the poor people believed his lies and entered the collective. In the beginning it was the poor peasants who joined the collective.

The well-to-do and middle peasants would not join; they would not sign. Here the agitators saw a problem; they started making lists and started accusations but without any trial or hearing they started sending these people out to Siberia or Russia. They never came back. The rest of the peasants were scared to death and signed without wavering, because they feared exile to Siberia. This lasted two years.

Then 1931 began, collective work started, brigades were formed, and chairmen, but there was no one to do the work. What was sown and planted, was harvested, everyone including small children were dragged into the fields. The schools were closed until winter. But this hard work did not provide any benefit for the peasants. Everything was taken under the quotas, people were even accused of laziness and forced to make it up. Then we remembered the words of the agitator Husov, "You will not bake bread!" Only those baked who had some reserve supplies, the rest only had memories. The Ukrainian bread was consumed by Russian invaders who ripped it out of the poor Ukrainian peasants' teeth. In this manner Moscow prepared the deadly famine for 1933. The village government and propagandists started pushing the quotas for past years and said that we have to produce more and more to make up for past deficiencies.

My mother knew that things would get bad and we wouldn't have enough food, but there was none to be had and nothing to buy it with. We practically got nothing from the collective, everything was sent out, and things got bad. The whole winter we lasted, but by spring, March, the house was empty, not one slice of bread, not one potato. I was 12 years old then, and my sister, 10. My sister and I saw and we understood these unpleasant horrors and troubles, and felt our starving mother's pain. To help our mother we decided to go and find something, anything edible. We learned that people were digging some kind of roots, and said you could eat it and it wouldn't hurt you. My sister and I also went to dig these roots. It was wet and cold, but somehow we dug up some roots, brought them home, dried them, ground them up, and baked some "bread." It was very bitter, but we ate it.

Mother saw that things were desperate and saw corpses taken to the cemetery, she took her golden earrings which my father gave her long ago; she took these earrings to the bazaar and exchanged them for flour with one Jewish trader whose name was Hershko Larin. Mother received 10 pounds of flour, she tried to stretch it as long as possible by mixing with bran, which was being kept for the pigs, she mixed this with the root flour and baked "pies" which we could eat once a day and live. It was very bitter, but there was nothing else.

Mother would take everything to town, embroidery, towels, tablecloths, and gave it away practically for nothing just to survive to harvest. By June 1933 there was a big commotion in the village, people were crying and cursing, and lying along the fences, but no one was paying any attention to them, thinking that tomorrow they would be next. People died almost every day. There was no priest, no services, no one even came to look. The family that was left alive dug the graves themselves, wrapped the body in a bedsheet, and threw it into the hole. Those who were still healthy, the Moscow henchmen drove to work, and kept screaming that we had to make up our quota, "Die yourself, but save Russia!"

My sister, mother, and I were fighting for our lives. But how? We decided to harvest (flowers) blossoms, from clover, dry it and crush it and boil or bake it. Those who created the collectives had plenty to eat. For example, our neighbor's husband was one of those who did not pay people for their work; he stole and his family had food. I remember one time the neighbor came in and saw some coral beads around my neck. She said sell them to me for some bread, I hated to part with them, but I happily answered, that I will sell them because I want to eat. I don't remember how much we got for them, but she gave us some flour. Her name was Klita, she is still living and is 92 years old.

Klita's brother was married and had two children. His wife tried to save the children and had nothing left to give her husband to eat, and he already swelled up, he went to his sister Klita begging for something to eat, because he could not last much longer, but she said, "I have nothing for you, get out of the house!" He left and died that night.

Another family that lived a bit further from us had an older mother with two sons. Their mother died one evening; the sons were swollen and lost their mind and started cutting their mother's flesh and baked it on the fire and ate this. But this did not help, and within a week both of them died.

At this time we got some milk from our cow and this milk saved us. In July mother started picking a few vegetables from the garden and we had sowed some barley and mother reaped a little at a time, ground it and cooked a porridge, and this porridge and milk saved us.

L. Kasian, Chicago:

I was born on December 28, 1907, in the village of Hanivka Verkhndniprovsk region. In 1929 I was sent with my whole family out of Ukraine to Volohodsk in Russia and later by train north to the wilderness to cut wood and build shelters. The family consisted of seven people. We were forcibly taken from our home in the process of completely liquidating that class of kulaks who did not accept collectivization. Everything was taken away from us. At the end of 1930 after three attempts I succeeded in escaping and finding work in the town of Kramatorsk, where I lived during the years 1932-1933.

I personally saw people swollen from hunger and those who died from hunger. At that time those who worked at the construction received food rations mainly for bread. (Workers received 800 grams, office workers 600 grams per day, children and only those of the parents who worked, meat, maybe one kilogram per month, if they were lucky.)

There was an incident where one woman came to Kramatorsk in 1933 and received work as a cleaning lady in the communal barracks. In two weeks, having received some bread, she recuperated, but went insane, shouting that she had eaten her two children. The militia came and took her away.

In 1935 in villages about 40 to 50 kilometers from Kramatorsk there were very few people, especially men. When harvest time came at the end of June and July, there were no workers available. So many workers (builders) from Kramatorsk were given some time to cut the grain for which they were well paid with grain, wheat, rye, honey. In the years 1932-33 it was almost impossible to buy bread. For two kilograms of bread you paid 40 rubles, when a workers earned 150 to 170 rubles a month.

To go by train was impossible, except for those having special papers. To send parcels from Russia to Ukraine or from Ukraine to Russia was forbidden. From Kharkiv to Kursk across the Russian border is not far, only 150 to 200 kilometers. Three-kilogram loaves of bread were freely available at a cost of three rubles. This is proof that the 7 million Ukrainians were artificially starved to death.

My brother, Pavlo, who was only 14 years old in 1931, escaped from exile in the Solovk Islands, but he was captured and jailed in Dnipropetrovsk and sentenced to another three years. He was freed in 1935 and settled in Kramatorsk. He told me that in 1933, 37 persons were serving sentences in the Solovky camp for cannibalism.

Marchenko's wife...

(Continued from page 1)

only Mr. Marchenko's head, while the rest of his body was covered, and noticed deep, dark circles, like bruises, around his eyes. She said that according to her sources a worker at the prison morgue who had reportedly seen Mr. Marchenko's body, likened it to that of a wartime concentration camp victim.

In her December 13 statement, Ms. Bogoraz said that Mr. Marchenko's goal was a general political amnesty in the USSR and "freedom for all political prisoners."

"This is the cause Anatoly has given his life for, this is the cause he was on a hunger strike for during the last four months, this is the cause for which he perished in the terrible Chistopol prison on December 8, 1986," said Ms. Bogoraz.

"I am extremely grateful to everyone who took interest in my husband's fate. I ask everyone, those who are close by and who are far away, not to forget: 'Marchenko's case' is not closed," Ms. Bogoraz said.

In related news, Reuters reported that the Soviet delegation to the Vienna Helsinki review conference walked out on December 12 when the U.S. delegation tried to observe one-minute's silence to honor Mr. Marchenko.

The incident was sparked by U.S. delegate Warren Zimmermann, who departed from his text and called for a silent tribute to the veteran human-rights campaigner, who died while serving a 10-year sentence for "anti-Soviet agitation."

After Mr. Zimmermann had remained silent for about 45 seconds, the chief Polish delegate, who was in the chair, called on him to continue speaking.

Mr. Zimmermann said he would resume his speech after the full minute.

and the Soviet delegates walked out.

While signing a proclamation marking U.S. Human Rights Day on December 10, which is International Human Rights Day, President Ronald Reagan labelled Mr. Marchenko a "martyr" and launched a stinging attack on the Soviet for human-rights abuses.

"Mr. Marchenko was a martyr for the cause of human rights," he told guests at a White House ceremony, which included former political prisoners and Helsinki monitors Yuri Orlov, Anatoly Shcharansky and Nadia Svitlychna.

Following is the full text of Larisa Bogoraz's statement on the untimely death of her husband, Anatoly Marchenko. It was released in New York by the Center for Democracy.

The secrecy with which Soviet authorities have surrounded my husband's death does not conceal the main fact: Anatoly Marchenko fell in the battle.

For him this battle had started a quarter of a century ago. And never, not once, did he display the white flag of truce.

At least 20 of these 25 years his war was waged in prison cells, in camp barracks and places of exile. He could have lived free but he deliberately chose prison in order to secure freedom for others.

I am extremely grateful to everyone who took interest in my husband's fate. I ask everyone, those who are close by and who are far away, not to forget: "Marchenko's case" is not closed.

The general political amnesty, freedom for political prisoners — this is the cause Anatoly has given his life for, this is the cause he was on a hunger strike for during the last four months, this is the cause for which he perished in the terrible Chistopol prison on December 8, 1986.

From the Vienna Conference

U.S. speaks on self-determination, Chernobyl, religious rights

Following are excerpts of statements made by the U.S. delegation at the Vienna Conference to review implementation of the Helsinki Accords.

• November 24 remarks on the principles guiding relations between participating Ambassador Robert H. Frowick:

The dedicated groups of individuals in the East who took their leaders' signatures in Helsinki in 1975 as a genuine commitment were also not naive, just willing to take risks. Those who simply demanded that their governments stand by the principles they had signed were repaid with arrest, imprisonment and exile: the Helsinki monitors in the Soviet Union (here I must note tomorrow's 10th anniversary of the founding of the Lithuanian monitors' group), the Charter 77 movement in Czechoslovakia, KOR in Poland, and countless others whose efforts were halted before the world even learned their names.

Principle VIII affirms the equal rights and self-determination of peoples. Unfortunately, as George Orwell wrote in a book unavailable in the East, some animals are more equal than others. No violation of the Helsinki principles is more visible than the presence of 120,000 Soviet troops in Afghanistan, an army determined to crush national aspirations of the Afghan people to regain their independence. This is an example of contemporary imperialism. We support the Afghan people in their long and bitter struggle. We note that the current pathos of Afghanistan is part of a continuum of Soviet policy of armed intervention that extends back through the events in Eastern Europe which I mentioned in my right of reply on November 21, to the forced annexation of Lithuania, Latvia and Estonia in 1940. Regrettably, once Soviet hegemony has been established in

these unfortunate lands, there has never henceforth been the slightest possibility of free elections. Last week, when free Latvians around the world celebrated the anniversary of their brief 21 years of independence, we reiterated the United States' non-recognition of the forcible incorporation of the Baltic republics into the Soviet Union. Principle Eight is violated not only with armies, but with prison keys. Those in Ukraine, Lithuania, Latvia, Estonia and elsewhere, who peacefully advocate self-determination for their peoples, as provided for in the Soviet Constitution as well as the Final Act, are treated to harsh prison sentences.

Principle IX goes to the very heart of the Helsinki process, cooperation among states. We must discuss here in Vienna how to improve our cooperation not only on recurring issues, but also in emergency situations. Adherence to this principle would have prevented the situation that arose earlier this year, when Europe's people, East and West, remained uninformed for much too long about vital details of the Chernobyl accident for several crucial days following the accident.

• November 26 remarks by Ambassador Samuel G. Wise to subsidiary working body "H" regarding religious contacts among religious believers, faiths, institutions and organizations:

For members of the Ukrainian Catholic (Uniate) faith or Rumanian Uniate faith, contacts with co-religionists are particularly difficult, since the governments in those areas have outlawed those religious denominations.

Mr. Chairman, in two years, the Soviet Union will celebrate the millennium of the acceptance of Christianity by the Peoples of Kievan Rus'. The importance of this event to

Christians of the Soviet Union is indisputable. We hope that the entire world will be able to celebrate this occasion to the fullest and in the most appropriate manner.

• November 27 statement on contacts on the basis of family ties delivered by Ambassador Samuel G. Wise in subsidiary working body "H":

The relationships between the United States and Eastern European countries are not only political, but familiar as well. Over 20 million Americans trace their origin to Eastern Europe, 5 million of them to lands now part of the Soviet Union. Many families maintain strong family networks despite the disruption of the second world war and the constant migration of peoples that has marked Europe both before and since the war. Ukrainians, Russians, Lithuanians, Latvians, Estonians, Jews, Poles, Hungarians, Rumanians, and others maintain ties with parents, children, brothers and sisters in Europe. What concept is more fundamental to all cultures than that cluster of emotional bonds we express in the single word "family"? One would think that no government would stand in the way of the maintenance and nurturing of such bonds. Sadly, this is not the case.

Eleven years after signing the Helsinki Final Act, few Soviet citizens are granted permission to visit relatives in the United States — about 1,600 a year. Even in 1979, the peak year, only about 2,300 Soviet citizens were permitted to visit their U.S. relatives, a mere trickle compared to the millions of Soviet citizens with relatives in the United States. Obtaining permission to travel for a family visit is a lengthy, costly and arbitrary procedure, deliberately designed to discourage applicants. Applications are denied for a variety of reasons, including the simple justification, "the journey is not advisable." It is extremely rare

for an entire Soviet family to receive travel permission at the same time, thus denying an entire family the rare, perhaps once in a lifetime, opportunity to be together. From what we have learned so far about new Soviet regulations, it appears that Soviet authorities may issue regulations, it appears that Soviet authorities may issue decisions more quickly, but no Soviet spokesman, neither here nor elsewhere, has given us any reason to believe that they will issue more positive decisions.

I have briefly discussed problems regarding family visits from Eastern Europe to the United States, and now turn to difficulties encountered by U.S. citizens visiting their families in the Soviet Union. Because my government does not monitor the foreign travel of our citizens, we have only estimates regarding visits made by U.S. citizens to visit relatives in the Soviet Union. The estimates we do have, however, indicate that over all more than 50,000 Americans visited the USSR in 1985, and an average of about 35,000 in the three years preceding. Among these are many Americans with relatives in the Soviet Union. These visitors are strongly discouraged by Soviet authorities from staying with their Soviet relatives in their homes. Applications for such private visitors' visas are told it can take four months or more to process their applications or are denied completely. They are encouraged instead to seek tourist visas and to sign up for expensive tours at which they can meet with relatives only at one or two points along their journey. Often, the Soviet relative is forced to travel to one of the 80 designated tour cities, sometimes daily, to meet the U.S. relatives. Such arbitrary and unfeeling restrictions by Soviet authorities often preclude the opportunity to visit places of family significance, such as the homes of relatives, an ancestral village or gravesite.

U.S. papers...

(Continued from page 3)

possibility that the water may be barred for public consumption sometime in the future.

Radiation levels are still 0.4 milliroentgens per hour in some parts of Kiev, twice the background level before the accident, Mr. Lee reported. The radiation level will not return to its former level until next May.

A two-day trip by Western correspondents in the area confirmed that full-scale decontamination measures and restrictions are still under way, according to the Post and the Times.

"At eight entrance points to Kiev, the Ukrainian capital of 2.5 million people, workers use a dosimeter to measure radiation on vehicles. Cars and trucks with more than .02 milliroentgens per hour are turned back for washing," Mr. Lee wrote.

Although the streets cannot be washed with water because of the cold weather in Kiev, both newspapers reported, fall leaves have been buried in nuclear waster dumps and the city streets are being vacuumed to keep them free of radioactive dust.

Produce and meat in Kiev and in

other Ukrainian cities are checked three times for nuclear radiation before being put on the market, and one last time before it is offered for sale, according to Mr. Romanenko.

All of the 90,000 Ukrainian evacuees receive special shipments of produce and other foods from other parts of the country, specially checked for radiation.

Measures other than those mentioned are also being taken to compensate evacuees from damages suffered at Chernobyl and protect their health, Mr. Romanenko said. Among those are:

• Those who showed any signs of illness receive complete check-ups every month. Those who showed good health in early exams will be rechecked every six months. Children with high temperatures or illness are hospitalized.

• Evacuees received special vouchers for vacation in Soviet sanitariums and resort areas.

• Those suffering from psychological trauma, including some of the workers at the nuclear site, received special treatment to relieve tension, including massages, or relaxation in specially designed rooms.

LETTER TO THE EDITOR

'Harvest of Sorrow': we can do better

Dear Editor:

Last month I put down my copy of Robert Conquest's magnificent treatise "The Harvest of Sorrow," having finished reading it in several marathon sessions. I thought everyone was doing the same thing.

And now comes your recent absolutely embarrassing story (November 16) proclaiming that the total printing of this unequalled eye-opening piece of scholarship is approaching its 12,000th copy.

Is that all, I ask? Can we really be proud of that figure? Consider some facts. There are some 1,500 colleges and universities and some 27,000 high schools in the U.S. Add to that some 22,000 public and private libraries not affiliated with a college. Add another 5,000 for the same categories in Canada. That alone provides for some 55,000 repositories for that most important book.

And I haven't even mentioned the

bookshelves gathering dust in each one of our homes. If only half the members of all of the Ukrainian fraternal organizations bought a copy, there would be some 55,000 books sold.

"The Harvest of Sorrow" at this point in history may eclipse even the "Kobzar" in terms of relevance and purpose. And yet we take some ecstatic, almost perverse, pride in the fact that the Harvard Ukrainian Research Institute has sold "over 100" copies.

Have we lost all sense of perspective? By my totally unscientific calculations, there should be at least 100,000 copies sold. At under \$20 the book is not only an educational gift, but it's also an insurance policy with respect to our rightful place in history. Make that 200,000 copies — buy one for a friend. And, with all due respect to HURI, buy it from your local bookstore. Have them order several copies — buy two and the others will be picked up by everyday browsers.

Andrew Fylypovych
Willow Grove, Pa.

BOOK REVIEW

"Das Ihorlied": a noteworthy contribution

Das Ihorlied, Heldenepos der Kyjiver Literatur des 12. Jahrhunderts. Ed. and trans. Sviatoslav Hordynsky. Munich: Ukrainian Free University, 1985. 94 pp.

by Dr. Wolodymyr T. Zyla

Among the works of art which have received the attention of a large number of translators, investigators and annotators since 1800 is "Das Ihorlied" (known in English as "The Tale of Igor's Campaign"). This epic has an immense amount of scholarly, critical and explanatory literature. It is a masterpiece and as such it is read and studied alongside such works as "The Iliad," "The Odyssey," "The Poem of the Cid," "The Song of Roland," "Beowulf," "The Lusiads" and "The Nibelungenlied."

Most of scholars who have studied it, however, have treated it simply as a "Russian epic," despite the fact that the language used is 12th-century Ukrainian, not Russian. Some words and phrases can be traced still today in various Ukrainian dialects that have not undergone as thorough an evolutionary change as has the modern Ukrainian literary language.

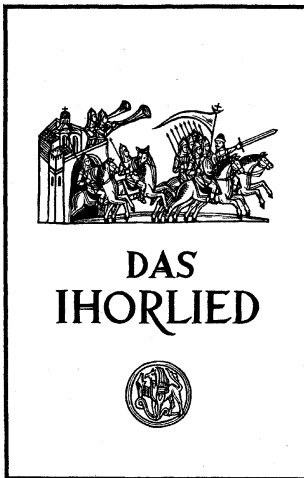
In view of the large amount of previous scholarship, it might at first seem surprising if this German edition of "Das Ihorlied" were to offer much that is new, yet it does so. Sviatoslav Hordynsky has rendered a significant service by assembling in this volume, in addition to the opinions already known in the Western world, Ukrainian scholarly findings. These not only provide additional insightful analysis of the poem but also demonstrate, indisputably, its basis in Ukrainian folklore.

Mr. Hordynsky's treatment of his subject is marked by thoughtfulness, common sense, and the specific inclusiveness which has come to characterize his work in general. He himself is a very versatile man — poet, translator, literary critic, a master of graphic arts. He has painted many Ukrainian churches — in the United States, Canada, Germany and Italy — and has exerted an extraordinary influence on research and development in the field of Ukrainian iconography.

His present work consists of five parts: (1) an introduction; (2) a long essay titled "Das Ihorlied" as a Literary Monument" (and containing the following subdivisions: the history of the epic, its author, the historical background of the epic, its language and poetic structure, the rhythm of the epic, "Das Ihorlied" in Ukraine and in the world); (3) the translation of "Das Ihorlied"; (4) remarks; (5) a selected bibliography.

As one would expect of him, Mr. Hordynsky has painstakingly gone through hundreds of other studies and given us an extensive overview of trends concerning the poem. He has also provided us with concrete insights into those specific passages and episodes which he sees as crucial to understanding its origin.

The unknown author, Mr. Hordynsky holds, was a bookish person familiar with the poetic resources then prevailing in the literature of the Kievan Rus' (which in no way means Russia). This person, above all, was a fervent patriot — we may accurately call him a Kievan state patriot. He was a Christian who nevertheless did not spurn any pagan element that might intensify his poetic vein. Mr. Hordynsky



predicts that the author's use of his language will continue to attract researchers in the future because its richness presents a fascinating as well as sophisticated series of problems.

The problem of the epic's rhythm enjoys in this edition a new and serious consideration. Mr. Hordynsky is very much against foreign influences in this field, maintaining that there is no foundation for them. On the contrary, there is a great resemblance to the rhythm of the later Kozak dumy (epic songs). This idea originated with the Ukrainian scholar M. Maksymovych in 1836-1837 and was supported later, in the 1840s, by the Russian critic V. Belinskij.

About 1870, another Ukrainian scholar, Pavlo Zhyteckyj, considered "Das Ihorlied" meterless, like the dumy. In his opinion, each line, irrespective of the number of syllables, forms a unit with its own stresses. He particularly emphasized the recitative character of the dumy. In 1921 Filaret Kolesa concluded that "Das Ihorlied" has a free recitative form. This is the oldest form of Ukrainian poetry and is proper to songs of lament and to dumy.

Mr. Hordynsky offers considerable information on Ukrainian scholarship of "Das Ihorlied" and lists all of its outstanding editions. The German translation of the epic itself is good enough and simple enough to speak for itself. Let us cite a short passage to get the flavor, followed by the English translation (Robert C. Howes) and the original (in transliteration).

Vsevolod, wütender Ur!
Du stehst im Gefecht,
besprüht die Krieger mit Pfeilen,
auf die Helme Donnerst du
mit deinen stählernen Klängen!

O Wild Ox Vsevolod!
You stand ahead of all,
Flinging arrows at the enemy,
Striking their helmets with your kharalug swords.

Yar ture Vsevolode,
stoishy na boroni,
pryshchesy na voi strilamy,
hremleshy o shelomy
mechi kharaluzhnymy!

Although neither translation maintains the traditional seven-syllable line, the German is much closer to the original, rhythmically and in its composition, than the English. Hordynsky's notes, one must add, are very valuable and original. They should adequately serve the German reader. The edition is also provided with a table on the genealogy of the princes of Rus'.

This German edition has been published by the Ukrainian Free University in its monograph series as Vol. No. 39. The volume is beautifully illustrated with two memorable pictures — Prince Ihor's Campaign and The Battle with the Cumans — by the late Petro Andrusiv, a master of historical painting. It contains also a number of outstanding smaller illustrations by the late Jacques Hnizdovsky.

Last, but certainly not least, special mention must be made of Lidia Kaczurowskyj-Kriukow's invaluable contribution in assisting with the translation of the epic itself and in translation, herself, the balance of the book from Mr. Hordynsky's original Ukrainian into easily readable German.

The volume, as a whole, is an important contribution, both as literary science and as criticism. Mr. Hordynsky and Ms. Kaczurowskyj-Kriukow are to be congratulated on having carried out more than credibly a labor which might well have been thought to lie beyond the power of the two persons. This work is rich in facts and in ideas and will benefit both the scholar and the general reader.

The book is available from the publisher, the Ukrainian Free University in Munich, or from the Svoboda Book Store, 30 Montgomery St., Jersey City, N.J. 07302, for \$8 (postage included).

Open your hearts...

(Continued from page 1)

coming of that peace and refreshment promised by the Lord Jesus, announced by the light of the Christmas Star, to our ancestors.

As we prepare to celebrate the Millennium of Ukrainian Christianity, each and every one of us must again accept Christ in our hearts and lives. To truly celebrate this great event, we must make real in our lives what our godparents stated for us at Baptism, and what some of us have proclaimed at the Renewal of Baptismal Vows ceremonies marking the Millennium: we accept the Light of Christ and reject the darkness of Satan and sin. We accept Christ and His Gospel commandments as the norm and standard that bring light to our daily lives. We reject Satan and the darkness of sin in all its forms. We accept Christ and reject the subtle seduction of secular humanism which tells us that we do not need God. Unless each of us strives to make the renewal of commitment of our daily lives to Christ real, any celebration of the Millennium will lack meaning and value. If Christ and the way of life set forth in the

Gospel are not the center and standard of our daily lives, we propagate the same teaching as the Communists which is "we do not need God in our lives!" If we do not daily renew our faith in the Babe of Bethlehem, the Lord of humanity and history, then our Ukrainian community in the free world becomes in reality what our suffering motherland is officially: atheistic.

Christ, taking on flesh nearly 2,000 years ago, must be born into each and every one of our hearts and lives daily. Christ, the Lord and King of all, must truly become the Lord and King of our lives. We must reject the notion that first captivated Adam and Eve, the temptation of Satan, today called secular humanism, "you do not need God in your lives." In reality, Christ alone can give meaning, hope, peace and refreshment to our lives. On this Christmas Day we are called to realize that this Babe, sung in carols and the Holy Liturgy, is the mighty Son of God come to reclaim His own: "The Lord said to my Lord: 'Sit at my right hand till I make your enemies your footstool.' The scepter of your power the Lord will stretch forth from Zion: 'Rule in the midst of your enemies.'" (PS 110:1-3, verses of the Processional Antiphon

for the Divine Liturgy of Christmas Day). This Boy Child of Mary is the same one we profess in the Creed: "He shall come again in glory to judge the living and the dead." On this Christmas Christ comes to each and every one of us. On this Christmas our Maker, the Lord of history and humanity, comes to us. How do we receive Him?

On this Christmas our belief in Christ as the Lord of History again brings our attention to Ukraine. In the Book of Revelation we read: "When the third angel blew his trumpet, a huge star burning like a torch crashed down from the sky. It fell on a third of the rivers and springs. The star's name was 'wormwood' because a third part of all the water turned to wormwood. Many people died from this polluted water." (REV. 8:10). In the Ukrainian language the word for "wormwood" is "chornobyl." The disaster of Chornobyl is a call to our Christian conscience on two counts: firstly we are called to do all in our power to alleviate the ongoing suffering of those innocent people; and secondly, we are called to live our lives in the realization that there is a God who rules the lives of individuals, nations, and all of humanity, and "of

His Kingdom there shall be no end."

The Babe of Bethlehem, the Lord of History, asks us again on this Christmas Day 1986 to open our hearts and lives to Him. My prayer for all of you today is that the Lord may truly be born again in your lives; that Jesus, meek and humble of heart, give each and every one of you that peace and refreshment He promises to those who come and follow the Star. May the Babe of Bethlehem, the first Gift of the Father, bless you with all God's gifts.

"Your birth, Christ our God has given light to the world. Those who worshipped stars were led by a star to worship you, the Sun of justice and to know you, the Dawn from heaven. Glory be to you, O Lord!" (Tropar of the Nativity of Our Lord God and Savior Jesus Christ according to the Flesh).

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†Stephen
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Metropolitan for Ukrainian
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Polish dissident...

(Continued from page 2)

Reuters he had appealed to the interior minister, Czeslaw Kiszczak, and that Mr. Kiszczak had received him and his wife at his office on December 3.

The report said that after a brief and courteous conversation, Mr. Kiszczak ordered passports for the Moczulskis to be issued within two days.

British Member of Parliament Sir Bernard Braine reportedly went to Poland on December 1 to meet with government officials and intervene personally in behalf of Mr. Moczulski.

Word of Sir Braine's trip was received from Prof. Edward Szczepanik, prime minister of the Polish government in exile in London, and relayed to The Ukrainian Weekly on December 7 by Polish opposition sources in New York.

The sources said that Thomas Simons, a U.S. deputy assistant secretary of state, also intervened in behalf of Mr. Moczulski, Mr. Simons was in Poland

last week to discuss improving diplomatic and economic relations between that nation and the United States.

After martial law was imposed by Polish leader Gen. Wojciech Jaruzelski in 1981, the terms of both countries' ambassadors were allowed to expire. Diplomatic relations have been maintained at the charge d'affaires level.

Prior to the politicians' intervention, the authorities withheld the passport despite repeated appeals. When Mr. Moczulski went to the police on November 24 to pick up his passport the authorities told him that his travel abroad would present "a great risk to the interests of the People's Republic of Poland" and so could not be allowed.

Mr. Moczulski has to seek treatment for his heart condition outside Poland, because only two hospitals in Poland are able to perform such an operation — the Interior Ministry clinic in Warsaw and another government clinic in nearby Anin — and both are reserved for government and party officials and their families.

The KPN leader, who was one of the longest-serving political prisoners in Poland before his release during a general amnesty in September, experienced a drastic decline in health during his stay in prison.

However, for a long period he did not receive any medical treatment from the prison authorities, according to emigre sources. He was admitted to a prison hospital only after suffering several heart attacks and after protests were mounted by his wife and prominent people in the West.

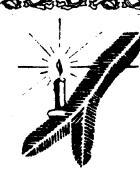
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Estonians fear...

(Continued from page 2)

"to create a Russian-speaking population zone where there are still Estonian speaking towns and villages" by way of "industrialization and colonization."

This zone would embrace at least three-fifths of the population on Estonian territory, they said.

The Russification program began immediately after the country was forcibly annexed in 1940 by the Soviets. More than 100,000 Estonians were arrested, murdered or deported in the annexation process and during the early years of Soviet rule.

According to the scholars, the program is aimed at a "total control by the Russians of the bigger populated areas in northern Estonia by the end of this century."

They said the area stretching from the city of Narva up to the town of Kohtla-Jarve as well as the coastal settlements Sillamae Kunda and Loksas are "totally or to a large part Russified."

According to Radio Free Europe (RFE) research from 1979 the number of Estonians living in Narva (with a population of 72,783) is 4.9 percent, in Sillamae (16,157 inhabitants) 4.3 percent and in Kohtla-Jarve (with a population of 72,699) 26.4 percent, but these numbers are seven years old and likely to have declined even further.

The scientists said that the center of the Estonian-speaking population zone between Kohtla-Jarve and the "fast Russifying" capital city of Tallinn is Rakvere and the district of Lahemaa. According to the RFE research, 77.8 percent of Rakvere's 14,550 inhabitants were Estonians (in 1979).

But Rakvere's influence as an Estonian language center is diminished due to the high percentage of Russian-speaking railway men living in Tapa, a town close to Rakvere, and a "Russian garrison" that is located in the same town, the scientist said.

In 1979, Tapa had a population of 10,851 with 43.7 percent being Estonians, according to the RFE study. These figures do not include military personnel.

In anticipation of the construction of the phosphorus mine near Toolse, Moscow is planning "to build a new city with 20,000 inhabitants near Rakvere," the scientists said.

They said they fear that this new settlement — in addition to the already heavily Russified towns Kallaveres, east of Tallinn with 10,000 inhabitants, and Muuga, the harbor town, with 20,000 inhabitants — will decisively contribute to the absorption of Rakvere and the district of Lahemaa into the "Russian-speaking population zone" in northern Estonia.

For Moscow, the ideological role of the Russian language training is to instill a love for the "motherland" in the non-Russian Soviet republics. It is also a means to advance "political education," as students can read the works of Lenin and other Communist authors in the original language.

For the Estonians their language is the key to maintain their cultural and national identity.

Estonians are concerned, according to the JBANC study, that "Russian becomes the public language" in their country because of the pressure on Estonians to speak Russian.

The JBANC study said that in Tallinn the majority of workers and management personnel are Russian, causing the language of business and public life to be mostly Russian.

In Estonia stories are circulating like the one about the grandmother who wants to send a telegram to her sister. In order to send the telegram off from the

nearby post office she has to take her little grandson along to translate for her into Russian, because the office workers do not speak Estonian.

A case in point is Karl Vaino, general secretary of the Communist Party of Estonia (CPE). The only thing Estonian about him is his name. His command of the language is reportedly poor and he delivers all his speeches in Russian.

The second secretary of the CPE is Russian, as are all other key members of the party leadership as well as more than 50 percent of its membership.

Rein Tagapera, professor of social science and chairman of the Program in Politics and Society at the University of California, told The Ukrainian Weekly that the Russians did not come to Estonia to satisfy only the need for manpower in the quickly developing post-war industrialization of the country. Their ultimate goal was to run the country, he said.

Commenting on the plans to build the harbor and mine in Estonia, Prof. Tagapera suggested that Moscow was not only motivated by economic necessities in choosing the sites for the new harbor and mining.

From the economic point of view it would have been probably as beneficial if not more profitable to build the oil harbor in Kaliningrad, in former East Prussia.

Also, he said that there are similar findings of oil-shale and phosphorus in the region of Leningrad bordering east with Estonia which could be exploited

by the Russians and Russia.

Prof. Tagapera suggested that Moscow is using the need for manpower in connection with this project as an excuse to send more Russians into Estonia.

Estonia's outstanding record in fulfilling the goals of the five-year-plan is another reason why Moscow thinks that it is more profitable to invest there.

According to the letter from the scientists, "Estonia belongs to the top three among the union republics" in fulfilling the goals of the five-year-plan because of their "higher level of work ethics and assiduity."

Estonia and Latvia, in particular, have inherited the Protestant work ethic during their historic German occupation, which made the two republics renowned for their efficiency.

The speed with which both countries were rebuilt from the rubble of the war is testimony to this.

"The problem now is that managers in Moscow think that a factory sited in Estonia has more chance of being a success than one somewhere in Russia," a young office worker recently told a Western reporter in Tallinn.

"But by encouraging more and more outsiders to come here they are gradually destroying the character of the place and local attitudes — killing the goose that lays the golden eggs."

Another phenomenon that made Estonia a powerful magnet for settlers from across its eastern borders is its ties to the West.

Visitors of the country said that

Tallinn, with its well-preserved medieval German architecture and Scandinavian-style cafes, restaurants and night clubs, gives the impression of "a West European city and makes it difficult to believe it is part of the Soviet Union."

A major influence on Estonian lifestyle comes from Finland. Thousands of tourists cross the 50 miles from Helsinki by ferry every week and almost all Tallinn residents can pick up Finnish television. The relationship with Finland is aided by the fact that the Estonian and Finnish languages are related.

For Russians, therefore, who make up the vast majority of the immigrants, the tiny republic opposite Finland and Sweden has long been viewed as a "little piece of the West" where they can enjoy an easier and more relaxed life.

Pride in Estonian culture and fear of being Russified are the most common topics when local inhabitants meet foreigners, a visitor of the country reported recently.

This reflects the fierce national awareness of a people who have been subject to countless foreign conquests and now fear that one day they will become a minority in their own republic.

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East European...

(Continued from page 3)

One of the most outspoken critics of the Deschenes Commission is Edmonton Mayor Laurence Decore, who said in a telephone interview that the Mulroney government committed a "serious mistake" in setting up the inquiry. "The Deschenes Commission," Mr. Decore said, "is a witch hunt and allowed some of the loonies in our country to magnify this thing out of proportion."

The thought of creating an OSI-type unit in Canada is "goofy and would only perpetuate the absurdity that there are thousands of war criminals in Canada," Mr. Decore added.

The Ukrainian community in Canada would be "averse" to a Nazi-hunting unit in Canada, said Dr. Dmytro Cipywnyk, president of the Ukrainian Committee. "If a unit has to be established to focus on this issue, certainly an RCMP unit could be established."

The president of the Winnipeg-based umbrella organization of Ukrainian Canadians emphasized that all war criminals in Canada should be brought to justice, and "not only certain war criminals that are concern to one particular group."

There are several problems with the OSI's approach in dealing with war criminals, Dr. Cipywnyk said, not least of which is the "far too casual approach

in following the rules of criminal evidence that one requires" in dealing with war criminals. "I think the OSI approach to dealing with this problem lends itself to all kinds of abuses," Dr. Cipywnyk said in a telephone interview from Saskatoon.

The "least irritating" method of dealing with the presence of war criminals in Canada, Dr. Cipywnyk said, is allowing war criminals to be tried in Canada.

Relations between ethnocultural communities in Canada have been "very significantly disturbed" by the Deschenes Commission, Dr. Cipywnyk said. There's a tremendous amount of anxiety and concern. There's a feeling that this really didn't need to happen."

Ukrainians are not the only Canadians opposed to the creation of an OSI-type body in Canada. A coalition of East European and Baltic groups came together at the October congress of the Ukrainian Canadian Committee to voice their fears over such a move, Ukrainian leaders say.

Said Ron Vastokas, a professor of anthropology at Trent University who is of Lithuanian origin, "The only thing an OSI would do is fuel the ethnic tensions that already exist in Canada. As far as East European groups are concerned, they would like to see a much more even-handed approach. Any body that would be set up would be limited by the Deschenes Commission mandate."

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NOTICE

To UNA Members
and Branches

Members and Branches of the Ukrainian National Association are hereby notified that with the ending of its fiscal year the Home office of UNA must close its accounts and deposit in banks all money received from Branches.

No Later Than Noon
of December 31, 1986

Money received later cannot be credited to 1986. Therefore we appeal to all members of the UNA to pay their dues this month as soon as possible and all Branches to remit their accounts and money in time to be received by the Home Office no later than noon of WEDNESDAY DECEMBER 31, 1986.

Notice is hereby given that Branches which send their dues late will be shown as delinquent and in arrears on the annual report.

UNA Home Office

Soviet religious...

(Continued from page 2)

population and to generate interest in religion among the indifferent section of young people and the intelligentsia; to unite under cover of religion, disoriented anti-Soviet elements, who have found refuge abroad; to secure through the use of religious paraphernalia a channel for bourgeois ideological penetration of our country; to revive Uniatism and foment nationalist sentiment."

Conclusion

For all the growing speculation about a possible papal visit to the Soviet

Union in 1988, all the signs are that the differences between Moscow and the Kremlin are still too great for such a momentous trip to take place. The Vatican's own peace campaign, and especially its newly adopted stance on the non-militarization of outer space, may indeed have made the prospect of a meeting in the Vatican in the near future between Pope John Paul II and Mr. Gorbachev more attractive for the Kremlin. But such a meeting would not in any case necessarily entail all the complications that a visit by the pope of the USSR would.

In fact, on November 19, the pope flatly ruled out visiting the USSR unless

he is first invited to visit Catholic communities in Lithuania and Ukraine. The major stumbling block remains the pope's commitment to the Catholic communities in the USSR's western borderlands, especially the Ukrainian Uniates. With neither the Kremlin nor the Moscow Patriarchate showing any

willingness to compromise on this issue, the Vatican is in effect being called upon to sacrifice the Ukrainian Catholics in return for what would be a historical breakthrough. Given Pope John Paul II's record so far, this would appear to be an unacceptable price for the Vatican to pay.

NOTICE TO PUBLISHERS AND AUTHORS

It is *The Ukrainian Weekly's* policy to run news items and/or reviews of newly published books, booklets and reprints, as well as records and premiere issues of periodicals, only after receipt by the editorial offices of a copy of the material in question.

News items sent without a copy of the new release will not be published.

Send new releases and information (where publication may be purchased, cost, etc.) to: The Editor, *The Ukrainian Weekly*, 30 Montgomery St., Jersey City, N.J. 07302.

NOTICE TO UNA Secretaries and Organizers

The 1986 Membership Campaign ends December 31, 1986 therefore we will accept applications of new members only to December 31, 1986.

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PREVIEW OF EVENTS

December 21

SAN DIEGO: Ukrainian Americans, age 18 and up, who are interested in playing volleyball on Saturdays at 10 a.m. at the sand courts of San Diego State University should contact Bill Loznycky at (619) 452-9759.

December 27-28

PHOENIX, Ariz.: Classes will continue in bandura on weekends with Roman Ritachka from the Ukrainian Bandurist Chorus. Classes include group and individual lessons as well as lecture topics. Open to anyone interested in playing the bandura. Levels of instruction are beginner to advanced, age 5 to 65. New student enrollment for the next semester is open only until the New Year. For information call Nadia Olesksyn-Taft at (602) 869-0924.

BUFFALO, N.Y.: Ridna Shkola students will bring the vertep to Buffalo area homes. For further information contact Maria Petryshyn at (716) 826-9378.

December 28-29

NEW YORK: The philological section of the Shevchenko Scientific Society, as part of the American Association of Modern Languages' convention, will sponsor a speakers' series on orthography and an Ivan Franko anniversary symposium. The symposium on orthography will be held at the Shevchenko Scientific

Society building at 63 Fourth Ave. on December 28 at 1:30 - 4:30 p.m. The symposium on Ivan Franko will be held at the Roosevelt Hotel, Madison Avenue at 45th Street Lexington Suite, 3:15-5:15 p.m.

December 31

NEWARK, N.J.: The Ukrainian Athletic Association Chornomorska Sitch and Sitch Foundation invite members and friends to attend the New Year's Party on December 31, to be held at Holiday Inn of Somerville, N.J., U.S. Route 22 (Eastbound), Bridgewater, N.J., beginning at 8:30 p.m. Music will be provided by Bohdan Hirniak. Donations of \$85 per couple will include a full course dinner of prime rib and, after midnight, a hot and cold buffet. Reservations can be made for tables of six, eight or 10 persons by calling the Holiday Inn, (201) 526-9500.

January 1

PHILADELPHIA: The Ukrainian American String Band will appear in the annual New Year's Day Parade which goes up Broad Street. For additional information call John Barylak at (215) 744-5738 or George Koresko at (215) 275-5157.

ONGOING:

FANWOOD, N.J.: The watercolors of M. Nelly Gerus will be on exhibit through February 1987 at United National Bank, 45 Martin Ave., Fanwood, N.J.

Ratushynska...

(Continued from page 1)

means" visit the United States, Canada, Australia, Norway, Holland and Sweden, all of which have invited her.

The news came at the end of a week that saw the Soviet Union defending its human-rights records against scathing attacks from the West.

The death of dissident writer Anatoly Marchenko last week in a Soviet prison brought a stinging attack on the Soviet system from President Ronald Reagan.

Word that Ms. Ratushynska could leave raised hopes that other jailed dissidents could be freed and that Soviet citizens divided from their spouses and families in the West might be reunited.

Dissidents who have left the country this year include human-rights activist Anatoly Shecharansky and Yuri Orlov, founder of the Moscow Helsinki Group.

At a news conference to mark International Human Rights Day, December 10, Soviet officials offered scant hope that dissident physicist Andrei Sakharov, banished in 1980 to internal exile in the city of Gorky, would soon be freed.

Asked if she thought other dissidents would be freed in the near future, Ms. Ratushynska replied, "This would only underline the new process of democratization and reconstruction about which our leader [Mikhail Gorbachev] is speaking right now so often.

"But words are not enough. I think exit permission-grantings like this one are first steps along this way.

"After all, this decision makes sense and is in accordance with our laws. We have the right to leave our country, according to international agreements and according to our civil rights," she said.

"The only way for realistic democratization of the country is to give every

citizen the opportunity to realize his civil rights," she added.

Ms. Ratushynska, hailed by colleagues as one of the finest poets to emerge in the Soviet Union in the last 20 years, was released from the KGB prison in Kiev on October 9, two days before the start of the superpower summit between President Reagan and General Secretary Gorbachev in Iceland.

She had served more than three years of a 12-year sentence for anti-Soviet agitation.

Ms. Ratushynska was arrested on September 17, 1983 — and given the maximum sentence for spreading anti-Soviet propaganda — after circulating five poems she wrote protesting Soviet human-rights violations and the plight of suffering dissidents. She also participated in a public demonstration in support of dissident physicist Andrei Sakharov.

Serving almost three years in a hard-labor camp in the central part of the Soviet Union, she spent much of the time in solitary confinement and 138 days in a "punishment cell" on a starvation diet of black bread and water, according to friends of her family. Visits by family were forbidden.

"Iryna is very sick ... she has heart, kidney, liver and lung problems. You name it, she has it," said Alona Kojevinko of Britain's Keston College, a group that monitors human rights in the Soviet bloc.

One dissident who served time with the poet reportedly said that as late as April of this year, she was near the point of death and unable to stand or feed herself.

Soviet authorities refused Mr. Hershchenko permission to visit his wife at that time because "Soviet authorities did not want him to see how close to death she was," she said.

Deschenes probe...

(Continued from page 1)

amending the Criminal Code to allow war criminals to be tried in Canada according to Canadian rules of evidence.

Judge Deschenes was appointed in February 1985 to determine how many war criminals live in Canada, how they got here and what can be done to bring them to justice.

Judge Deschenes is expected to recommend in a confidential report to the Cabinet that the government take judicial action against more than a dozen Canadian residents. He will also recommend that the government continue investigations into more than 50 other cases.

In his first interview in recent months, Judge Deschenes said on December 10 he intends to hand the report over to the federal government before Christmas.

The judge said he could not confirm, however, whether the part of the report that is intended for the public will definitely be released by the government.

"The public has a right to know what this commission of inquiry has been concerned with. I think the public is entitled to know how many (suspected war criminals) there were, if any, and if so, what is the position of each one of them," the judge said in an interview in his Montreal office.

Judge Deschenes is also said not to have ruled out the option of negotiating treaties with Israel and the Soviet Union so that suspected Nazis can be deported to those countries for trial.

External Affairs Department officials say the current extradition treaty between Canada and Israel only applies to those criminals that have committed offenses after March 1967, the date the bilateral treaty came into force.

Canada has had no formal extradition treaty with the Soviet Union, said Jack Perry, head of the treaty section of the External Affairs Department.

Another legal option that the judge is said to have recommended is the amendment of the Criminal Code so that suspected Nazis can be tried in Canada according to Canadian rules of evidence.

Proponents of the legal option say it would be one of the least controversial methods for dealing with war criminals.

When asked to confirm whether the report identifies an amendment to the Criminal Code as one of the legal avenues available to the government, commission lawyer Yves Fortier replied: "This is a facet of the over-all issue in the public section."

The legal options available to the government for dealing with war criminals will be described in the public section of the two-part Deschenes report.

According to Mr. Fortier, the public report will say what options are available to the government for bringing war criminals to justice.

The Montreal lawyer said that more

than 800 cases investigated by the commission will be described, although no names will be included, to protect the confidentiality of sources.

The other section of the report will be marked confidential and will go to the Cabinet. It will include the names of suspects. Mr. Fortier said in an interview that "every name that was communicated to the commission" was investigated by the probe.

Both Mr. Fortier and commission co-counsel Michael Meighen said in separate interviews that it will not be possible to identify the cases enumerated in the public report.

"If they (the cases described in the public report) are recognizable in any way, shape or form," Mr. Meighen said, "that would fly in the face of everything we've been trying to do" to protect the confidentiality of suspects.

Interviews indicate, however, that some of the cases in the public report could be easily identified with information in the publicly distributed lists of suspects submitted to the commission by such sources as the Simon Wiesenthal Center and the Soviet Embassy in Ottawa.

Judge Deschenes admitted that it might be possible to identify some of the cases listed in the public report. "It's possible," said the judge. "I'm not perfect and no one on the commission staff can pretend to be perfect.

"So we may have written the (public) report in such a way that in certain places it might be possible to identify the cases."

Justice Minister Ramon Hnatyshyn refused to say whether he is concerned about some of the negative reactions expected from members of Canada's East European communities. The justice minister did admit, however, that he received a lot of mail on the subject from concerned constituents.

Asked to predict whether the report will turn out to be a potentially explosive document, Mr. Meighen said: "You can bet on that." The Toronto lawyer added: "It might please some and it might not please others. I hope it serves to establish the parameters of debate" on the issue of war criminals in Canada.

Judge Deschenes said that he was at times concerned about the heated confrontations that took place between groups interested in the work of the commission.

The release of the report will mark the end of a public inquiry that has had to go to the government for an extension three times in its 22-month existence.

The total bill for the commission will be about \$3 million, said Judge Deschenes, who considers it money well spent.

"I do hope that the report will at least clean-up the atmosphere. There have been so many things being said about the matter of war criminals in Canada.

"I've tried to go to the bottom of the thing, find out what the actual situation is, and say so. To that extent we should be able to clean-up the atmosphere."

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